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TO THE WORKS OF
JOHN HENRY CARDINAL NEWMAN

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JOHN HENRY CARDINAL NEWMAN

BY

JOSEPH RICKABY, S.J., B.Sc. (OXON.)

— quo fit ut omnis

Votiva pateat veluti descripta tabella

Vita senis.

—HORACE, *Satires*, lib. 2, sat. 1



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PREFACE

I CLAIM that this Index be tried by these three questions : 'Did Newman say this?' ; 'Did he ever unsay it, and if so, where?' ; 'Are there any notable sayings of his not brought into due prominence?'

This is not a Concordance, or Onomasticon : it is meant to be a *guide to Newman's thought*, to the changes of that thought, or, as he would have said, to the 'development' which his thought ran through, from the first public utterances of the Fellow of Oriel to the last words of the aged Priest of the Oratory. In later life he republished sundry of his Anglican works, with notes not unfrequently opposed to the text. The chief retractations I have indicated by a phrase familiar to readers of St. Thomas, *sed contra*.

To avoid cross-references, I have often entered the same saying under several headings. I do not warrant the words given being the exact words of Newman except where they are put in inverted commas.

The figures throughout refer to the pages of the standard edition published by Messrs. Longmans, the latest at the time I write. Thus *Apo.* 360 is *Apologia*, p. 360, ed. 1908. The reader is referred to the following list of Works Indexed.

JOSEPH RICKABY.

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WORKS INDEXED

- **Apo.**, *Apologia*, published 1865 (1908).
- Arl.**, *The Arians*, 1833, 1871 (1908).
- Ath.**, i., ii., *St. Athanasius*, two volumes, 1841-4, 1881, 1887 (1911).
- Call.**, *Callista*, 1855, 1881, 1888 (1910).
- D.A.**, *Discussions and Arguments*, 1836 × 1838 × 1841 × 1855 × 1866 : 1872 (1911).
- Diff.**, i., ii., *Difficulties of Anglicans*—
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- **Dev.**, *Development of Doctrine*, 1845, 1878 (1909).
- Ess.**, i., ii., *Essays Critical and Historical*—
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- **G.A.**, *Grammar of Assent*, 1870 (1909).
- **H.S.**, i., ii., iii., *Historical Sketches*—
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- Idea**, *Idea of a University*, 1852 (1910).
- Jfc.**, *Lectures on Justification*, 1838, 1874 (1908).
- L.G.**, *Loss and Gain*, 1848, 1874 (1911).
- M.D.**, *Meditations and Devotions* ; Oratory papers, posthumous (1912)
- Mir.**, *Essays on Miracles*, 1825-6 × 1842-3 : 1870 (1911).
- Mix.**, *Discourses to Mixed Congregations*, 1849 (1909).
- O.S.**, *Sermons on Various Occasions*, preached 1850 × 1852 × 1853 × 1856 × 1857 × 1859 × 1866 × 1873 : See Contents, ix-xi : published 1857, 1870, 1874 (1908).
- P.S.**, *Parochial and Plain Sermons*, i., ii., iii., iv., v., vi., vii., viii.—
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- Vol. v., preached 1834 × 1836 × 1837 × 1838 × 1839 × 1840: published 1840, 1869 (1907).
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 Vol. viii., preached 1825 × 1830 × 1831 × 1832 × 1836 × 1837 × 1839 × 1840 × 1841 × 1843: published 1842-3, 1869 (1908).
 The dates of the several sermons are given in *Subjects of the Day*, 411-24.
Prepos., *Present Position of Catholics*, 1851 (1908).
S.D., *Sermons on Subjects of the Day*, preached 1831 × 1836 × 1837 × 1838 × 1840 × 1841 × 1842 × 1843: published 1843, 1869 (1909).
S.N., *Sermon Notes*, written 1849-78: published 1913.
T.T., *Tracts Theological and Ecclesiastical*, 1847 × 1870 × 1872 × 1835 × 1858 × 1870 × 1859: 1871 (1908).
U.S., *Oxford University Sermons*, preached 1826 × 1830 × 1831 × 1832 × 1839 × 1840 × 1841 × 1843: published 1843, 1871 (1909).
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V.V., *Verses on Various Occasions*, written 1818-65: published 1867 (1910).

The date given *last* in brackets in every case is the date of the edition according to the pages of which that particular volume is indexed. Thus *P.S.*, vol. i., is indexed according to the edition of 1910 (Longmans).

The marks of multiplication indicate separate publication of parts of the Contents. Thus *Ess.*, vol. i., 1828 × 1835 × 1836, consists of one Essay published in 1828, another in 1835, a third in 1836. The point at which these Contents were gathered together into a volume is indicated by a colon, the other dates point to editions previous to that used in this Index. Thus *L.G.*, 1848, 1874 (1911) shows editions of 1848 and 1874 previous to the edition of 1911 here used. Not all the editions are mentioned in every case, but always the earliest, and the latest here used.

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296: 'say that religion hallows the study (of nature), and not that the study (of nature) creates religion,' *D.A.*, 303: 'I would rather be bound to defend the reasonableness of assuming that Christianity is true, than to demonstrate a moral governance from the physical world,' *D.A.*, 295: 'even religious minds cannot discern these (traces of a Moral Governor) in the physical sciences,' *D.A.*, 303: summary of the relations of physics with religion and morality, *D.A.*, 304: philosophers often the meanest of mankind, *S.D.*, 60, 61: physical science, like faith, tells us that things are not as they seem, *S.D.*, 65, 66: the virtuous man of Greek and Roman philosophy not taken seriously, *H.S.*, i., 261, 262: Pope has no duty towards secular knowledge except in the interest of revealed truth, *Idea*, pref., pp. x., xi.: exclusive devotion to physical science leads to irritation at the introduction of religion, *Idea*, 43, 44, 52, 53, 83, 84, 401, 402: physical sciences so many partial views or abstractions, philosophy the science of sciences, *Idea*, 45-51: as well leave man out as leave God out from the circle of sciences, *ib.*, 53-9: no science can be safely omitted, and the less so in proportion to the field which it covers and the depth to which it penetrates, *Idea*, 60: if theology is left out, other sciences will usurp the vacant place, and in doing so will forfeit the character of science and fall into the excesses of private judgment, *Idea*, 74-8, 83, 84, 96-8: examples, usurpations of Painting, *ib.*, 79: of Music, *ib.*, 80, 81: of Archi-

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revealed, e.g., Copernicanism,' *Idea*, 466, 467: 'it will not satisfy me, if religion is here and science there,' *O.S.*, 5-8, 12, 13: physical laws and the uniformity of nature, *G.A.*, 68-72: 'the order of nature is not necessary, but general in its manifestations,' *G.A.*, 70, 71: 'a law is not a cause, but a fact; when we come to the question of a cause, we have no experience of any cause but Will,' *G.A.*, 72: false philosophy makes conscience go for nothing in an 'infinite eternal network of cause and effect,' *Diff.*, ii., 249.

Physical Theology, distinguished from Natural Theology, *Idea*, 61, 449, *note*: but apparently confounded with it, *P.S.*, i., 317-9: *O.S.*, 74: *U.S.*, 114, 115: Physical Theology, 'no science at all,' but 'a series of pious or polemical remarks on the physical world viewed religiously,' *Idea*, 61: Physical Theology, inclusive of the Argument from Design, exhibits power, wisdom, and goodness of God, and thus has 'rendered great services to faith,' *Idea*, 450: 'is pretty much what it was two thousand years ago,' *ib.*, 450, 451: 'has almost been used as an instrument against Christianity,' *ib.*, 451, 454: 'I have ever viewed it with the greatest suspicion,' *ib.*, 452, 453: *U.S.*, 28: 'teaches three divine attributes, I may say, exclusively,' nothing of duty, conscience, particular providence, eschatology, *Idea*, 452, 453: *P.S.*, i., 317-9: 'cannot be Christian, in any true sense, at all,' *Idea*, 454: 'speaks only of laws, cannot contemplate miracles': the 'Being of Power, Wisdom, Goodness, and nothing else,'

whom it exhibits, 'is not very different from the God of the pantheist,' *ib.*, 454: 'graft the science, if so it is to be called, on Theology proper (on "supernatural teaching"), and it will be in its right place, and will be a religious science,' *Idea*, 455.

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